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ABSTRACT

The Indian Child Welfare Program (ICWP), sponsored by the Jewish Family and Children's Service of Phoenix and funded by the Bureau of Indian Affairs, is the nation's first program to provide comprehensive child welfare services to Indian people both on and off the reservation. Beginning in 1973 as an Indian Adoption Project to prevent the extraction of Indian children away from their people and heritage, the program has since expanded to include foster care and casework services to children and families as well as to establish an urban residential group home for adolescent Indian women. The ICWP is committed to the assumption of responsibility for child welfare service by the local Indian community; through a number of training and consultation services it aims to define and strengthen the resources of the Indian people to assume self-determination. A comparison of the number of services to children and families during the years 1974 and 1979 shows a decrease in services that reflects both the goal of increased tribal self-determination as well as the corresponding development of on-reservation Indian foster homes. This document describes the management and operations of the ICWP as well as the types of services it offers. Appended are copies of forms used in the program's administration (inquiry sheets, adoption application, home study outlines, a family newsletter, etc.). (DS)

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INDIAN CHILD WELFARE PROGRAM

Program Documentation

by
Francis Harris

1980

Jewish Family and Children's Service
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RC 012067

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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INTRODUCTION

This documentation describes the Indian Child Welfare Program of the Jewish Family and Children's Service of Phoenix, Arizona (JFCS). It is organized into the following three sections:

Section I - Program Summary provides an overall description of the program's organizational structure and purposes.

Section II - Program Components provides a detailed description of all phases of the operation of the Indian Child Welfare Program. This section is further divided into:

Program environment - political, social, and philosophical background

Program management - staff and organizational patterns, management policy

Program operations - detailed description of delivery of five program components.

Section III - Program Evaluation presents results achieved by the program as well as discussion of delivery pattern trends.

SECTION I PROGRAM SUMMARY

The Indian Child Welfare Program (ICWP), sponsored by Jewish Family and Children's Service of Phoenix and funded by the Bureau of Indian Affairs, is the nation's first program to provide comprehensive child welfare services to Indian people both on and off the reservation. ICWP began as the Indian Adoption Project in November of 1973. It was formed to fill a considerable gap in services to Indian children and families in the state of Arizona and to prevent the wholesale extraction of Indian children away from their people, their heritage, and their homeland.

The program has expanded over the years to include more than adoption. Today the program offers foster care and casework services to children and families, an urban residential group home for adolescent Indian women, and a training and consultation service aimed at defining and strengthening the resources of the Indian people to assume self-determination.

SECTION II PROGRAM COMPONENTS

THE INDIAN CHILD WELFARE PROGRAM

A. Program Environment

1. Social and political background

The Indian Child Welfare Project was initiated to fill a considerable gap in services to Indian families and children in the state of Arizona caused by the interplay of three significant political and historical conditions: the disintegration of the Indian kinship system, the limitation of BIA services to families and children, and the State's reluctance to become involved in reservation matters. A brief examination of each of these three factors will illuminate the Indian child welfare situation prior to the inception of the ICWP program.

a. The Disintegration of the Indian Kinship System

The Indian conception of property differs significantly from that of the Anglo. In general, Indians believe that all living things are a part of the wholeness of life; therefore, living matter is to be accepted and cared for, and not to be fragmented and assigned ownership. Accordingly, Anglo instruments and ideas such as legitimacy, wills, and legal termination of rights are foreign to the Indian heritage. One cannot cut off something that is alive. All life is imposed, not acquired; therefore, it cannot be owned, only looked after and respected.

The concept of adoption and termination of a child with his birth parents, are alien ideas in Indian philosophy. Indian children do not "belong" to parents. They are a part of all living things, valued and respected for themselves by the entire community. If parents were unable to care for children, kin would simply and naturally assure the child of a secure home. If extended family were unable to assume this responsibility, other members of the clan, community, or tribe would do so. These placements, though informal, are recognized by the tribal community. It is significant to note that when tribes began to write formal codes under a provision of the Indian Reorganization Act of 1934, child welfare was not seen as an area in need of codification. (Fisher and Eckstein, p. 24).

Since the encroachment of the white man on Indian land, many Indians have been forced to leave the reservations to find employment in urban areas. This separation of families, desperate economic conditions on the reservation, and the enticements, pressures, and competitiveness of the dominant urban society led to much difficulty in maintaining the tribal values of cooperation and sharing, resulting in the shattering of the traditional Indian kinship system. (Steiner as quoted by Eckstein and Fisher, p. 24).

b. Limitation of BIA Services

In 1921 when Congress passed the Snyder Act authorizing the BIA to arrange for the relief of social distress of Indians, no provisions were made for adoption services on the reservation. Although the BIA did (and does) provide some child welfare services on reservations, long term foster care and boarding schools had primarily been used as solutions in planning for dependent children - solutions which tended to weaken or sever the ties of the child with his people. Indeed, the BIA service manual states that (1) the BIA is not an authorized adoption agency and staff social workers are not to arrange adoptive placements and (2) Indian children who are in need of adoptive placement are to be referred to a state or private adoption agency and (3) if the Tribal Code provides for adoption, the BIA worker may do the study and report to the Court. The BIA could also counsel unwed mothers and facilitate adoptive placement with relatives (Center for Social Research and Development, p. 37). As noted before, there were seldom tribal child welfare codes, and as we shall subsequently see, the state Court refused responsibility for Indian civil cases on the reservation. Since the Johnson-O'Malley Act of 1934 gave the BIA authorization to contract for social services, matters relating to adoptions have been handled mostly by state agencies who must take the child away from the reservation to provide state-sanctioned child welfare services, i.e. licensed foster homes and certified adoptive placements.

One response to the BIA limitations, the needs of White adopting couples, and the abundance of Indian children, was the Indian Adoption Project co-sponsored by the CWLA and the BIA in 1958. Children had been removed from Indian homes at a far greater rate than from White homes. (25% of Indian children are placed in comparison to 2% for the general non-Indian population, Horejsi, p. 300) and little or no attempt had been made to recruit Indian homes for

these children. The reservation was not seen as a positive resource for the recruitment of Indian families. The result was an overabundance of Indian children who were in need of homes.

The BIA-CWLA Indian Adoption Project served to link Indian adoptive children with adopting families throughout the country. The reasoning for the national scope of the project was that "prejudice had been the most important factor that prevented these children from being adopted in their own home state" (Eckstein and Fisher, p. 28, quoting Lyslo). Almost one third of the 395 children placed in the nine years of this project were from Arizona.

After 1967, the Indian Adoption Project began to be administered by the Adoption Resource Exchange of North America (ARENA) which attempts to find families for hard-to-place children. Although in 1974, 14% of the children registered with ARENA were Indian, a memorandum of that year shows that not only are Indian children not hard to place, but also that there were many Indian families wanting to adopt children - certainly a testimony to the gap in services to Indian people in states with high Indian populations. (Eckstein and Fisher, p. 29, 30).

c. Reluctance of the State to be Involved in Indian Matters

The state of Arizona has historically assumed a position of extreme reluctance to become involved in reservation matters. Since the state has no legal jurisdiction on the reservation, it has taken the stance that provision of service to children on the reservation would undermine the authority of the tribal courts. A 1959 Attorney General Opinion Letter stated that: (1) Arizona will not license child welfare institutions or agencies on reservations, and (2) Arizona will not license tribal councils or the BIA in the event that they engage in adoptive or child placing activities. It is significant to note that Indians represent the largest minority population in Arizona.

As of 1976, the only child welfare services Arizona had provided Indians were through BIA contracts. (Eckstein & Fisher, quoting Weaver, p. 22.) These services included foster care in non-reservation homes, adoption services, and special services to handicapped and delinquent children.

Between the years of 1969 and 1975, 23% of the children placed in adoption by the state of Arizona were Indian; 90% of these were placed in non-Indian homes through ARENA. This 23% contrasts to the 5% Indian population in Arizona at that time. Few Indian families were certified for adoption by DES due to several reasons: (1) DES does not provide home study or placement services to potential Indian adoptive families on

the reservation and (2) there have been no major efforts to recruit Indians to become adoptive families. Hence, Indian children with DES are primarily placed with non-Indian families. (Eckstein & Fisher, p. 23).

Therefore, in the fall of 1974, at the beginning of the ICWP, the options available to a family who needed help in caring for their child was (1) to approach extended family (sometimes this transfer of guardianship was formalized through the tribal court); or (2) to request BIA foster care which often meant that services were provided by the state agency or through the CWLA Indian Adoption Project. In addition to limited choices, services to families placing through the state tended to be very fragmented. BIA would provide the counseling to birth parents; while DES would serve the child. These conditions would often contribute to a total physical and emotional separation of parent and child and, at the same time, work against either a permanent separation and placement for the child or a permanent reuniting of families. (Eckstein and Fisher, p. 31). Thus, the system was set up for systematic failure for providing adequate child welfare services to Indian families.

d. The Beginning of the Indian Child Welfare Program

The results of these limitations in choices and fragmented services were (1) a further disintegration of the Indian heritage due to the loss of their children - the hope of their future, and (2) a very angry and enraged Indian population. Indeed, as Indian tribal leaders have become aware that their children are being taken away from them in such large proportions, they have taken action by letting state officials and social workers know that they are not welcome on their reservations and by writing child welfare sections into their tribal codes. (Center for Social Research and Development, p. 79-80). Also, some tribes, including two in Arizona, are developing their own child welfare services to offset the monopoly by the BIA. However, on all Arizona reservations, the BIA still continues to provide the majority of services. (Eckstein & Fisher, P. 26). (It remains to be seen how the Indian Child Welfare Act of 1978 will impact BIA and tribal social services.)

These were the conditions in Arizona in April of 1973 when two women from ARENA visited the Jewish Family & Children's Service. In a meeting with Lois Tuchler, Director, and

Bill Newton, a BIA worker, these persons spoke of the Indian child welfare situation and suggested that the agency develop an Indian adoptions program. At about the same time, Tuchler received word from a friend of hers, a worker in Navajo County, of her reluctance to place a particular Indian infant child in her caseload through the state. She asked if Jewish Family and Children's Service could handle the placement. This child became the agency's first referral.

In the spring of 1973, Tuchler received a letter from Charlotte Goodluck, a Navajo Indian woman who had grown up in Window Rock, Arizona and who would be completing her Masters degree at Smith College School for Social Work that August. Goodluck inquired if any positions would be available at Jewish Family and Children's Service of Phoenix upon her graduation.

Tuchler, recognizing Goodluck's unique potential to effect the Indian adoption program that the ARENA people had proposed, arranged for her employment. As a Navajo Indian as well as a private agency child welfare worker, Goodluck had access to reservation BIA and tribal offices, to urban Indian organizations, to county welfare departments and private agencies. (Eckstein & Fisher, p. 32). In addition, she was known and trusted by the Indian people as being "one of them" and aware of their values and needs. Goodluck could do what BIA was not permitted to do and also what the state refused to do. She had linkages, both personal and professional, to make the program workable.

To fund the program, Tuchler approached J. Bart Graves, associate area social worker for the Phoenix Area Office, BIA, and together they developed a funding structure by which BIA would pay the program for each child served in foster care, and adoptive placement on a contract basis. The program was entitled the Indian Adoption Project, (IAP).

The IAP started in November of 1973 with an initial caseload of 10 children referred by the BIA and DES. All of these children were ones for whom the permanent plan had already been established as adoption and the majority of whom were full blooded Indian by birth. Accordingly, Goodluck's first task was to begin to recruit Indian families to adopt these older, emotionally and some physically handicapped children - and this recruitment was (and is) seen as basic to the success of the entire project. Recruitment efforts stressed that White, middle-class income and housing standards would not be used as a criterion for adoptive eligibility. To qualify to be an adoptive parent in the program, at least

one parent was required to have one-quarter Indian blood, as well as "to demonstrate positive Indian identification and active involvement in the Indian community" (Grosjean (Goodluck), 1974, p. 9). (One quarter Indian blood is the minimum to qualify for BIA services). Most adoptive families and children referred for services are full-blooded Indians and reside on reservations.

e. The Development of the ICWP

The development of the program is illustrated on the time line, figure 1. Since initially the desire of Indian people was solely to prevent the massive extrication of their children, the adoption program served to meet this need. Efforts were concentrated on placing infants in need of adoption with their own people as much as possible.

As Indian adoptive families were recruited and utilized, it was discovered that the Indian communities had sufficient resources for caring for infants needing homes. The program then turned its attention to the care of older, special needs Indian children, and attempted to provide more family/child services and to develop foster care resources within the Indian community. This effort included a one year CETA grant for the recruitment of urban minority foster homes and the establishment of Hondah House, a residential group home with provisions for maternity and child care which serves unwed Indian teenagers.

As the desire of Indian people to have more self-determination in their own affairs has grown in intensity these last several years, the program has responded with an extensive child welfare training and consultation service which has been used in all but one of the Arizona reservations and on many out of state reservations. Already one worker is assigned to the Navajo reservation one week per month in the attempt to transfer ICWP follow-up services to the reservation worker. Agency personnel are hopeful that with the funding of the provisions of the Indian Child Welfare Act this kind of transfer in services delivery will continue.

2. Characteristics of the Service Area

Although the agency is centrally located in the urban Phoenix area, the families and tribes served are mostly located in rural Arizona and in parts of New Mexico. The children in the program reside primarily in Phoenix foster homes. The

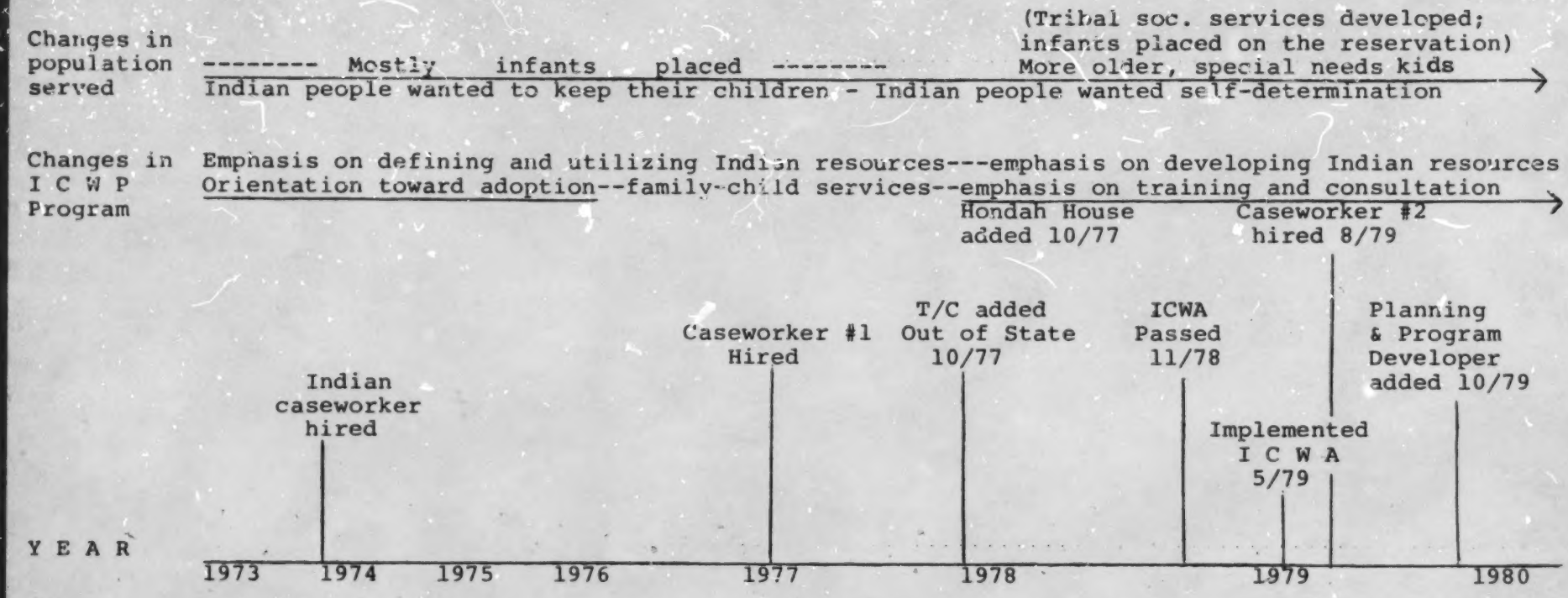
agency provides transportation for parent/child visits. The Executive Director of the agency owns and flies a plane which is often used in visiting the reservation areas.

3. Population Served

The Indian Child Welfare Program provides family and child services to Indian persons who are at least one-quarter Indian blood, whether they reside on or off the reservation. Training and consultation services are given to persons or agencies throughout Arizona who serve Indian children and families.

FIGURE I

GROWTH AND DEVELOPMENT OF ICWP



4. Program Philosophy

Three major beliefs are inherent in the creation of the Indian Child Welfare Program. The first is that the Indian people have a right not to have their children removed from them. Accordingly, although a permanent home is sought for each child, the uniqueness of this program lies in its extensive efforts to seek and utilize primarily the resources of the Indian tribe and local community. Indeed, this is the philosophical basis of the entire effort. (Eckstein & Fisher, p. 34).

Secondly, the value of cultural heritage is recognized in this project. This philosophy is reflected in the manner in which each of the program components is administered. Not only are efforts made to find Indian adoptive families with strong identification and involvement with their Indian heritage, but also matching of child to family is sensitive to the strong tribal identity of the clients served and cross-tribal placement is only done with full assessment with the adopting family. Counseling services to birth families take into account extended kin and clan interest in decisions made about the child. Indeed, the agency helps to relieve the general pressure and hostility from the extended family towards the mother if she decides to place the child. This function could not be performed without great sensitivity and awareness of the pride involved in the Indian culture.

The program entitled Ondah House (Apache word for "Welcome to All"), the urban residential home for adolescent Indian women, encourages the Indian-ness of its population. The houseparents are a young Indian couple who help maintain the women's ties to the Indian community through such activities as attending Indian recreational functions and ceremonial Pow Wows. Also, the meals prepared there are reflective of traditional diet. At the time of this writing, plans were being made for the house to be blessed by the medicine man. Also, once a child is born to a resident, the program is sensitive to the family's desire for ceremonials for the child. For example, even when there are plans to place the child, allowances are made for the child to be taken to the reservation for both ceremonies and naming. Recently, when a Papago child was born, a medicine woman came to a playroom in the agency for the naming ceremony with significant extended family involvement.

The third belief inherent in this program is that all people have a right to quality child welfare services. According to Lois Tuchler, Director of Jewish Family and Children's Service, the Indian Child Welfare Program was an opportunity to demonstrate that casework plus effective use of staff knowledge and skills could lead to a program that adequately met the needs of the population served.

5. Program Goals

Based on these philosophical considerations, the goals of Indian Child Welfare Program are to utilize the resources of the Indian community, when at all possible, in providing for dependent or neglected Indian children and to enhance and strengthen the resources that the Indian community has to address these problems themselves. Toward these ends, the objectives of the program are to provide for:

(1) Professional child welfare services to dependent or neglected children.

(2) The recruitment of Indian adoptive and foster parents.

(3) Counseling and structured environment to female adolescents referred for group care.

(4) Training and consultation to any individual or group on the reservation who is providing or interested in child welfare services to the Indian community.

6. Other Resources Serving Same Population

Cooperating agencies and their roles include the following: (These are depicted in Figure 2)

(1) Bureau of Indian Affairs (BIA)
Provides funding of ICWP under contract
-Direct child welfare services to children and families
-Hondah House
-Group care for adolescents
-Training and consultation service

(2) Department of Economic Security (DES)
Provides funding if the child or family is not eligible for BIA funding

(3) Indian Health Service (IHS)
Provides medical care and case referrals

(4) Phoenix Indian Center (PIC)
Provides employment services, day care, an alcohol program, and minimal financial help for Indian people; serves as a resource and a source of referrals.

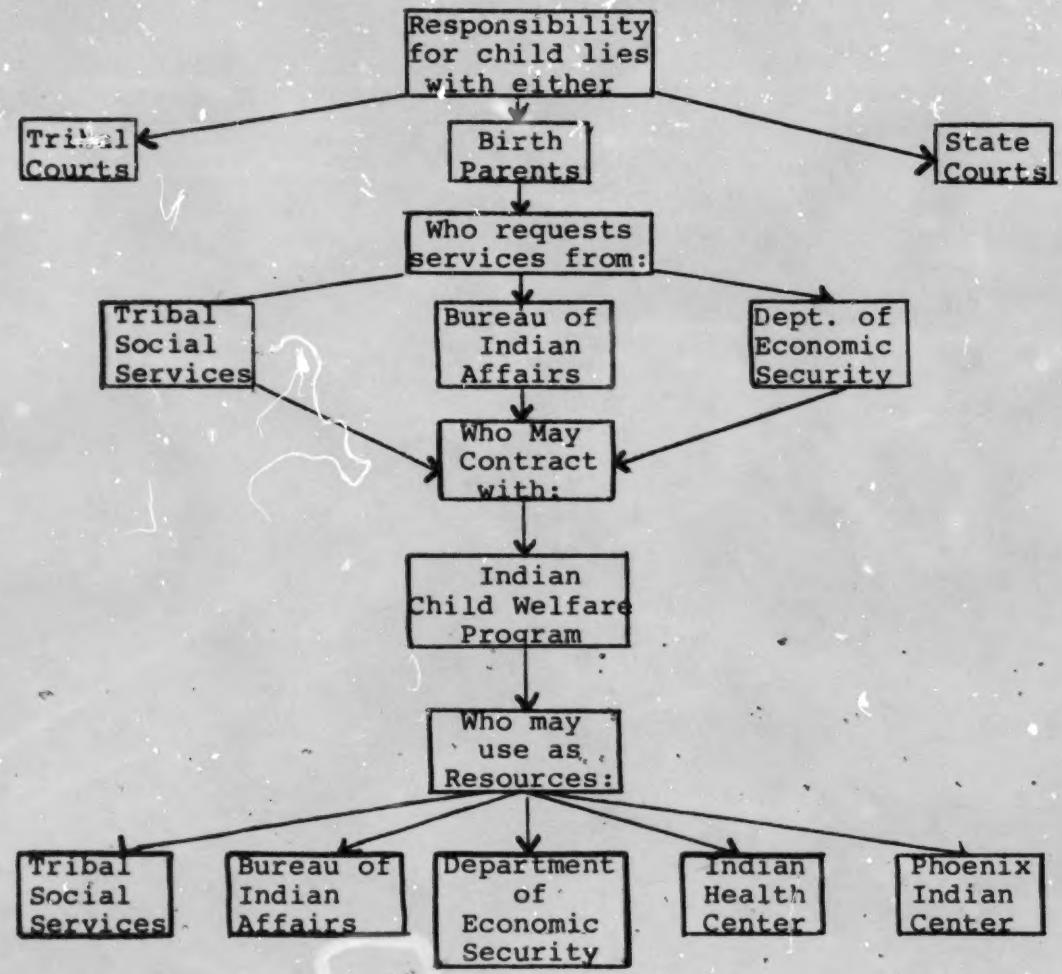
(5) State Juvenile Court
May rule in adoption, foster care, and termination cases; and, through the foster care review board system, review, evaluate, and report the progress of plans for children who are wards of the state. The Indian Child Welfare Act of 1978 may limit state court control.

(6) Tribal Courts
In the past, either Tribal or State courts could take responsibility for the placement of children. The Indian Child Welfare Act of 1978 may increase the involvement of Tribal Courts in child custody proceedings.

(7) Tribal Social Services
Two tribes in Arizona (Salt River and Ft. McDowell) have their own social services. They provide referrals, case plans, and enrollment aid to ICWP.

(8) Adoption Exchanges
Several adoption exchanges are used. These include ARENA (Adoption Resource Exchange of North America), NWAE (Northwest Adoption Exchange), Rocky Mountain Adoption Exchange, and AASK (Association for the Adoption of Special Kids).

Figure 2:
DIAGRAM OF SERVICE FLOW



B. PROGRAM MANAGEMENT

1. Governance

Jewish Family and Children's Service of Phoenix is a private non-profit agency and maintains accredited status in the Child Welfare League of America, Family Service Association of America, and the National Association of Jewish Family and Children Agencies. The agency receives funding from United Way of Phoenix-Scottsdale, Phoenix Jewish Federation, and through Federal and state government contracts.

This agency has been in existence in the Phoenix area for 40 years. It has a staff total of 40. Approximately one-half are professional staff. It began as a direct relief organization to service the Jewish poor, but its function has changed over the years to an agency providing a broad range of services to the total community, including family counseling, geriatric services, and child welfare programs.

JFCS is governed by a board of directors of 30 members who are selected internally from a slate proposed by a nominating committee. Contributors to the organization are permitted to vote on members and propose nominees, but this has only happened once in recent history. The board members are primarily members of the Jewish community, although there is also Black, Native American, and consumer representation.

Aside from orientation meetings for new members and bi-annual workshops, regular meetings are held ten times per year. Agency staff members usually begin the meeting with a report on an agency program. The work of the board is accomplished primarily through five major committees, including (1) Program, (2) Finances and Fund Raising, (3) Finance and Public Relations, (4) Personnel and Volunteers, and (5) Nominating. The board functions mainly to handle fund raising, policy approval, and broad program determination.

2. Organizational Structure

Figure 3 is a diagram of the whole organizational structure at Jewish Family and Children's Service. There are two main divisions of direct services: (1) child welfare and (2) counseling and geriatrics. These are both headed by a casework supervisor. The component of the Indian Child Welfare Program which provides direct service to Indian people

is administered by the child welfare supervisor. Indirect services related to training and consultation, planning and development of the Indian Child Welfare Program, are delivered by the administrative staff.

Figure 4 is a chart of the organizational structure of the Indian Child Welfare Program.

The staff basically consists of the executive director of the agency, a casework supervisor, a program consultant, an Indian training and consultation director, two caseworkers, (1-1/2 time equivalent), and the houseparents at the residential home. Another casework position will be added to the staff in the spring of 1980.

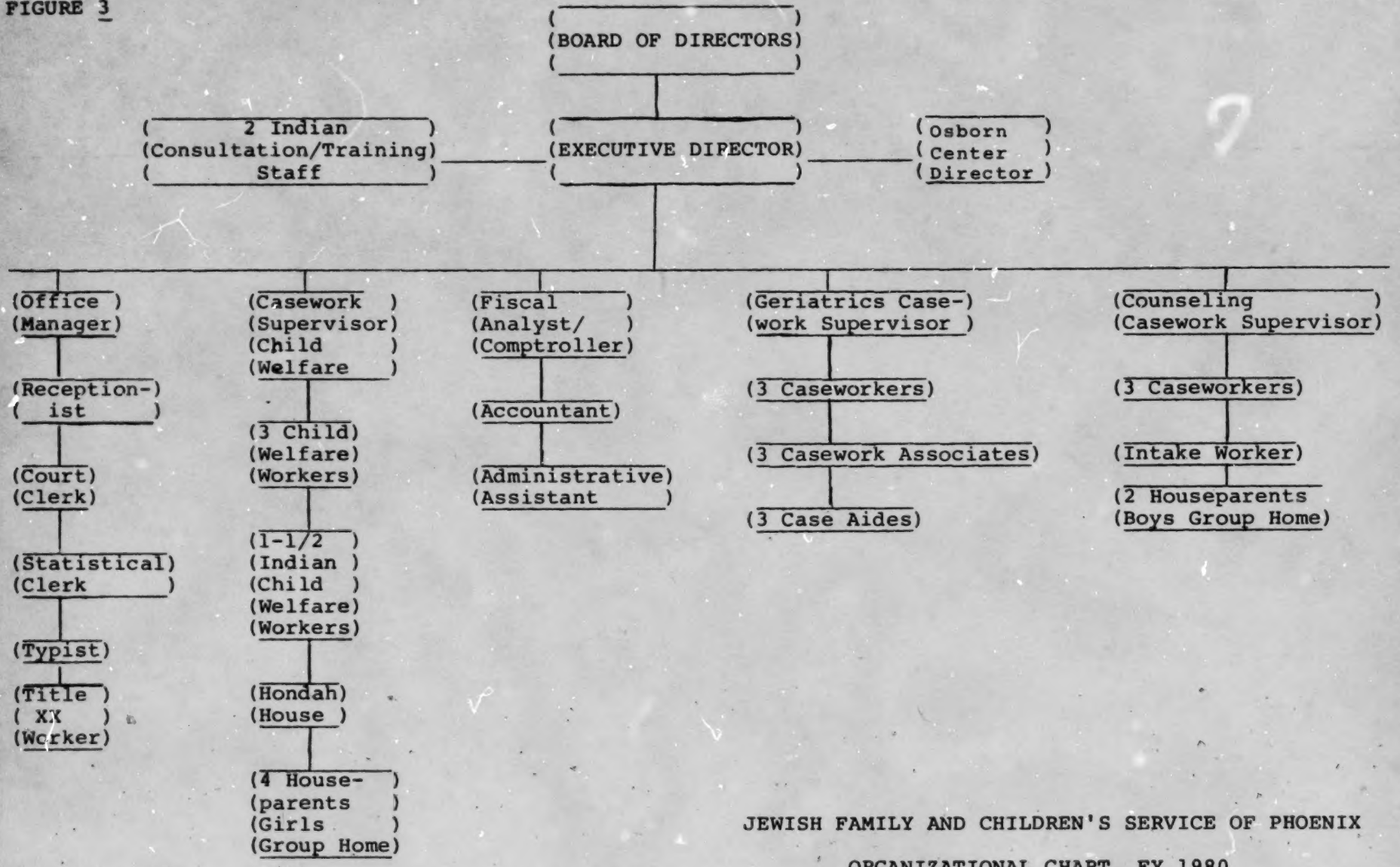
The staff works at a central office in the Phoenix area. The Indian consultation and training director spends approximately 75% of her time on the reservation. One caseworker spends one week a month on the Navajo reservation providing service to children in adoptive placement and studying potential adoptive parents.

The BIA contract with the agency specifies that all staff working with children must have their MSW. The "purchase of service" agreement with the Navajo Tribe does not specify any professional degree. As a matter of fact, all staff members but one have MSWs and the casework supervisor has ACSW accreditation. The Indian training and consultation director also has specialized leadership training in adoption and foster care (Project Craft), and was selected as a fellow by the North American Center on Adoptions, July 1978. She is also active in the local Indian community. The planning and program consultant, although not an Indian, has ten (10) years experience of reservation work.

The responsibilities of these staff members are as follows: Executive Director of JFCS: Coordinates administrative aspects of program; clarifies policy and program activities to staff; provides administrative supervision and advice to director of ICWP.

Indian Training and Consultation Director: Interprets Indian child welfare program to Indian community; explains needs and desires of Indian community to child welfare service providers; furnishes training and consultation to the Indian community (judges, parents, foster parents etc.) on matters of child welfare; maintains some direct responsibility for recruitment of Indian parents, and public relations.

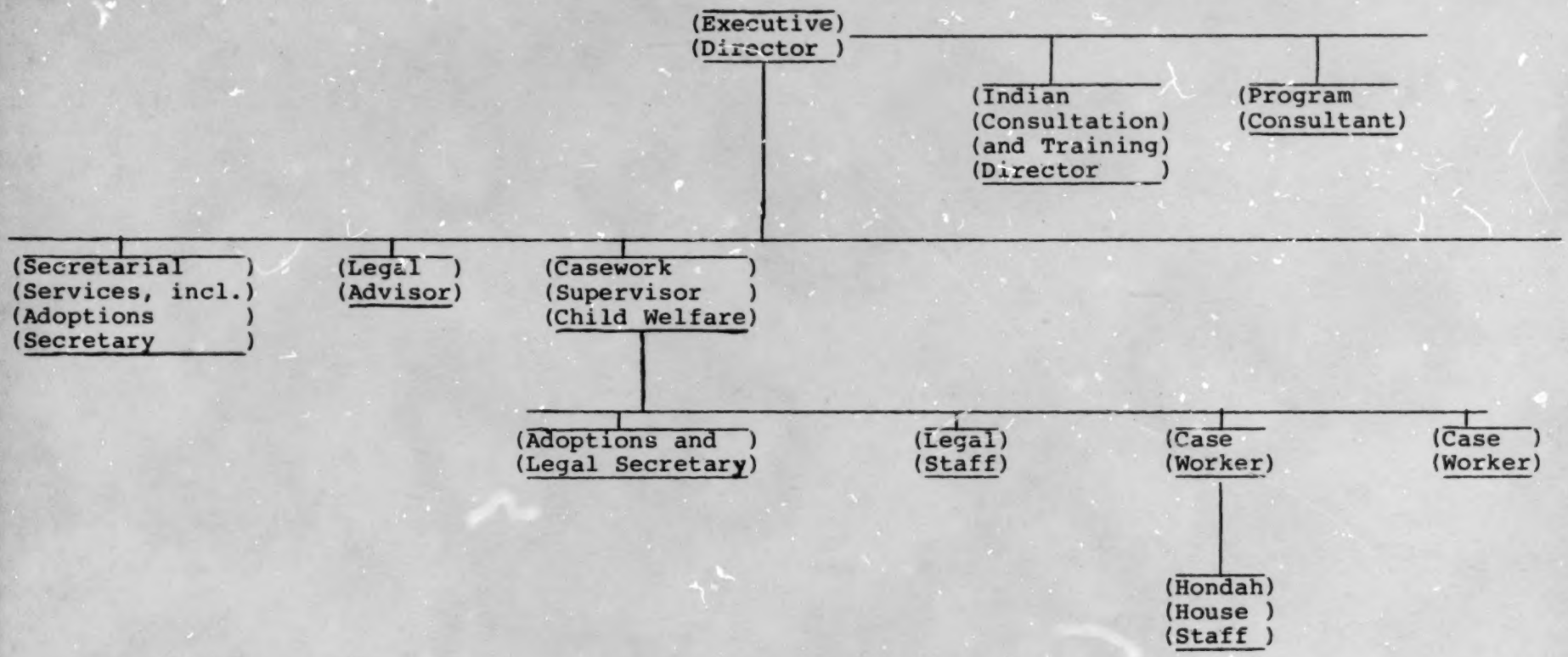
FIGURE 3



JEWISH FAMILY AND CHILDREN'S SERVICE OF PHOENIX

ORGANIZATIONAL CHART, FY 1980

Figure 4



JEWISH FAMILY AND CHILDREN'S SERVICE OF PHOENIX

ORGANIZATIONAL STRUCTURE

INDIAN CHILD WELFARE PROGRAM

Casework Supervisor: Provides case management supervision and consultation to all of the agency's child welfare caseworkers; advises in and effects the agency's program development activities.

Caseworker #1.: along with casework responsibilities, also does most of the adoption and foster care recruitment and home studies.

Caseworker #2.: along with casework responsibilities, also supervises the program at Hondah House.

Planning and Program Consultant: coordinates community needs and agency resources in the planning, developing, training, and implementation of new services for the Indian program.

Legal Advisor: provides interpretation and clarification of the Indian Child Welfare Act, and interprets Arizona statutes; provides counsel in dependency on severance. Services purchased as needed.

Secretarial Services: The usual secretarial duties are performed by a pool of agency secretaries. However, one secretary is designated "adoption and court secretary" and performs telephone and communications screening and initial follow-up. She also does the legal paperwork related to adoptions and has working relationship with court personnel related to adoptions. This secretary is included in ICWP staff meetings.

3. Budget and Funding

Figure 5, following, is a presentation of the Indian Child Welfare Program budget for FY 1980. Funding is totally through a contract with BIA. Note that no fees are charged to parents for ICWP service, including adoptions.

Figure 5

INCOME FY 1979-80

BIA Contracts:		
Indian Child Welfare Services	151,348	
Hondah House	41,996	
Consultation and Training	53,813	
Total BIA Contract Income		247,157

EXPENSES

	I.C.W.S.	H.H.	C.T.	
Salaries:				
Administration	3,159	350	332	
Professional	55,705	2,581	30,003	
Direct Child Care		10,000		
Clerical	2,432			
Total Salaries	61,296	12,931	30,335	
Whole ICWP Salaries				104,562
Benefits				
Medical	1,651	413	826	
Retirement	3,354	279	1,398	
Total Benefits	5,005	692	2,224	7,921
Taxes				
FICA	3,757	793	1,860	
Unemployment Comp	55	10	35	
Workmen's Comp	342	429	218	
Total Taxes	4,154	1,232	2,113	7,499
Professional Fees				
Legal	1,294	-	-	
Audit	248	62	83	
Other	677	169	226	
Relief Houseparents		1,500		
Total Fees	2,219	1,731	309	4,259
Supplies				
Recreational		960		
Food/beverage		4,980		
Laundry/Hskpg.		450		
Office Supplies	512	493	214	
Other Supplies	347	29	144	
Total Supplies	859	6,912	358	8,129
Telephone				
Total Telephone	2,005	468	835	3,308
Postage				
Total Postage	321	27	134	482

Figure 5, contd.

	I.C.W.S.	H.H.	C.T.	
Occupancy				
Rent		5,100		
Bldg. Insurance	160	363	67	
Utilities	868	1,613	362	
Licenses/Prop Txs	66	5	27	
Bldg/Grnds Maint	663	740	276	
Total Occupancy	1,757	7,821	732	10,310
Equipment				
Rental	305	525	127	
Maintenance	450	37	188	
Total	755	562	315	1,632
Publications				
Printing	478	40	199	
Subscriptions	8	1	3	
Purchase of Pubctns	28	98	12	
Total	514	139	214	867
Travel				
Gas & Oil	268	1,188	803	
Repairs		350		
Air Travel	750		250	
Insurance		450		
Hotels/Motels	76	6	2,029	
Total	1,094	1,994	3,082	6,170
Conferences/Meetings				
Food	44	40	199	
Registration	286	24	119	
Total	330	64	318	712
Specific Assistance				
Children's Bd	41,510			
Food/Shelter	1,500			
Total	43,010			43,010
Special Gifts				
Total	1,578	150		1,728
Membership Dues				
Total	1,033	86	430	1,549
Miscellaneous Totals	102	9	43	154
Depreciation				
Totals	1,275	106	532	1,913
Management and General Allocation	24,041	4,508	12,020	40,569
Total Operating Expenses	151,348	39,432	53,994	244,774

4. Management tools

A comprehensive manual time accountability system has been successfully implemented at the agency which has proven effective in contracting for services. Exhibit A is the sheet all employees complete each day. Consideration is being given to automating this system in the future.

In addition, an Indian Advisory Board has been established by the program to aid in program evaluation and development. The members are Indian citizens of the community who have demonstrated concern in matters of Indian child welfare and who have responded to the agency's invitation to serve on this board throughout the year.

C. PROGRAM OPERATIONS

Program components of the Indian Child Welfare Program include adoptive services, services to children and families, Hondah House, and training and consultation services. Since adoptive services and services to children and families have a definite sequential pattern to them, they are depicted below in flow chart diagrams. In addition, the foster care support services are described with the aid of a flow chart, since they play such an important role in the services to families and children. This support function is not a major program component in itself, however.

Program descriptions of Hondah House and the Training and Consultation Unit are reported in narrative style without the aid of a flow chart, since the essence of Hondah House is the milieu, and Training and Consultation services do not lend themselves to a flow depiction. Although program components are separated for purposes of this documentation, the uniqueness of the program lies in its comprehensiveness.

1. Services to Children and Families
(Illustrated in Figure 6, p. 26)

a. Intake

Since ICWP is the only program in the Phoenix area offering comprehensive child welfare services to Indian families both on and off the reservation, many Indian clients are referred to the agency. A general intake form is in the appendix (exhibit B).

(1) Outreach

The community reputation of JFCS as well as the quality services provided by ICWP, has insured a steady referral of clients. In addition, the staff uses every opportunity to reach out to the local and state Indian population regarding services offered.

b. Eligibility screening

To be eligible for ICWP services under BIA contract, the client must be 1/4 Indian and either be living on or near the reservation or authorized for payment by a BIA agency. BIA funding begins with placement of the child in foster care and includes the cost of care plus administrative expenses. If an Indian client is referred for services and does not qualify under BIA funding, other mechanisms are available for payment of care, i.e. state.

c. Referral to other agencies

If applicants do not qualify for services under ICWP, they may be referred to the agency's non-Indian family and children services or to other agencies, as appropriate to the case need.

d. Assessment and diagnosis

A determination is made of family strengths and needs. Analysis is made of family problems that led up to request for services. The caseworker attempts to establish a trusting relationship

with the client during this assessment phase which usually takes from one to three interviews. This assessment is accomplished by both home and office interviews.

e. Plan developed

A plan is developed to help remedy family problems. Every effort is made to keep the child and family together. Separating child and family is a last alternative. When potential child abuse or excess stress is evident, temporary, short-term foster care is offered. Permanence with either the biological family or placement with an adoptive family are seen as positive alternatives for the child. The plan involves sensitive, sound casework decision-making with the child and family.

f. Legal aspects of adoption

From the beginning of the Indian Child Welfare services in 1973, every effort has been made to follow the state regulation on adoption, termination and severance procedures when working with a client off the reservation. Tribal laws, traditions and codes in the termination of parent-child relationship in tribal courts vary from tribe to tribe. Termination of parental rights by tribal court is rare. The ICWP makes a concerted effort to blend values and court practices, depending on the need of the client. With the passage of the Indian Child Welfare Act of 1978, Indian tribes have gained a new authority and responsibility to plan and provide for the child welfare needs of tribal members. This includes child custody proceedings covering foster care, involuntary placements and adoptions. The program is striving to function within the spirit and intent of the Act.

g. Work with Biological Parents

Casework with parents involves utilizing many resources to remediate family problems, including personal counseling, resource assessment and enhancement, and referrals to other community services. A strength of the program is its ability to reach out to parents at many levels of functioning.
(See paper "Working with American Indian Fathers: A cultural and Ethnic Approach" referenced in Appendix)

h. Client Goals Established

A reasonable time frame is established in which the client generally agrees to acquire the services needed to strengthen the family's ability to function. Parent-child visitations are made as frequently as possible given the framework of the parent's circumstances. When the family functioning is restored the child is returned to the home, with supportive and concrete follow-up given.

i. Court Involvement in Case Planning

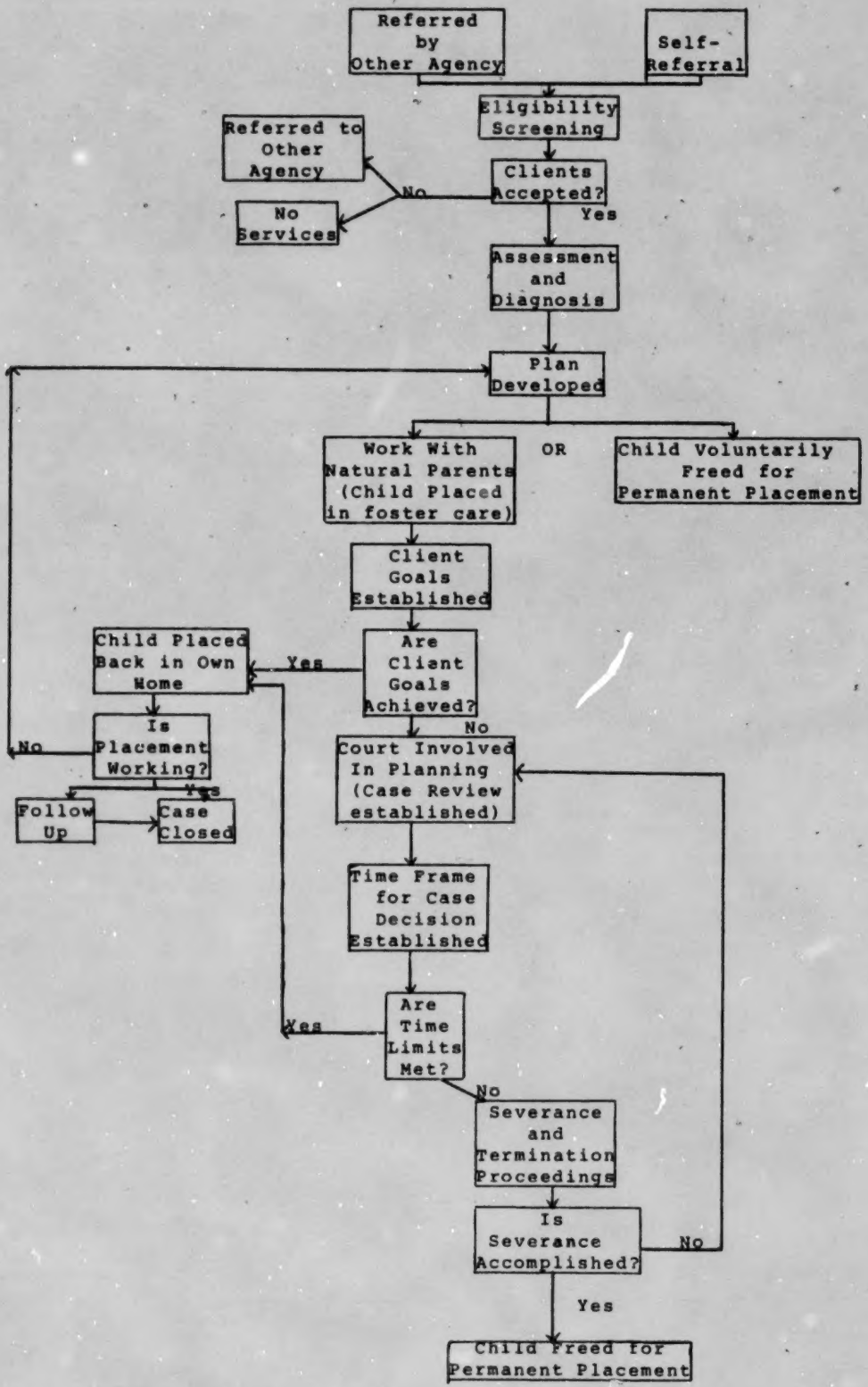
When a child is a tribal court ward, periodic case hearings and review of the plan is effected. Since most of the children are not wards of the state court, they do not come under the new implemented state foster care review board system. Quarterly reports of case progress are sent to the referring BIA agencies.

j. Severance and Termination Proceedings

If for varying reasons a parent cannot adequately provide for the emotional and physical needs of his/her child, termination of their relationship can be an alternative. Extensive counseling with each of the parents regarding motivations, cause, and reasons for the consideration are discussed in depth. Termination of rights can be voluntarily accomplished when deemed appropriate. Post-termination grief counseling is encouraged and incorporated in the process.

Figure 6

Services to Children and Families



2. Adoption Services
(Illustrated in figure 7, p. 32)

a. Intake

The adoption program's intake process consists of those activities used to contact prospective Indian adoptive parents (recruitment and the provision of information) and to determine whether or not these prospective applicants qualify for the adoption program (screening).

(1) Recruitment.

During the early stages of the adoption program, workers used every media possible to advertise the need for Indian adoptive parents, including newsletters, TV talk shows, radio and and announcements at public meetings and conferences. The program is well-enough known now that there is an abundant pool of applicants.

(2) Information

Staff responded to all written and telephone inquiries about the program. After an initial screening on phone calls, follow-up is made by sending a preliminary application (exhibit C) plus a program description (exhibit C1). A brochure describing the program (exhibit D) is more commonly used as a handout to follow up a recruitment announcement at a public meeting.

(3) Screening

An initial screening is done to determine if prospective applicants qualify for the Indian adoption program. To qualify, one parent must be at least 1/4 Indian and must be highly identified with the Indian community as demonstrated by his/her activities, community work, language, enrollment, and general Indian lifestyle. Out-of-state applicants were accepted by the program at its beginning. Presently, however, there is such a large number of in-state parents waiting for children that out-of-state applicants are referred to agencies in their own state. The exception to this rule is New

Mexico applicants. Since the Navajo Nation extends into New Mexico, a special informal agreement with that state permits the agency to do home studies and placements there, in coordination with an interstate compact. Out-of-state adoptive families have been used in placing "special needs" children, but these referrals are usually made through adoption exchanges.

b. Home Study

The home study process (see outline, exhibit E), includes all those activities in which information is exchanged in preparation for adoptive parenthood. Extra effort is expended in order to relate to families in a positive way. Family resources which can be of service to the child are underscored.

The home study is done in traditional interview style, using approximately 5-7 visits. At least one, and usually more, is in the home. If possible, the agency representative likes to be present at a family meal. The interviews are a combination of training, information exchange, and assessment. Training centers around the applicant's willingness to accept the adoption process in which both adoptive and natural parent are involved in planning for the child when appropriate. A more comprehensive agency application is filled out by the applicant (exhibit F) and serves as a beginning to the assessment process.

Also, references are requested from three non-related acquaintances. They are specifically asked about the applicant's relationship with children. (See letter, Exhibit G). If the reference is negative, the agency asks the person to come in for an interview, to explore the comments further.

Although concerned about the safety of the child, emphasis is given to applicant's experience with children as parents, interest in the Indian community and heritage, and ability to accept a different child in their home. Community standards with regard to income and housing are used, except when applicants elect to be certified for adoption by the state; then state adoption standards must be met. It is significant to note that most reservation applicants choose to be certified by a state

court, that very few have not met the criteria of the home study, and that, although an adoption subsidy is available, few adoptive Indian parents as yet have used it. These factors, combined with the waiting pool of Indian adoptive parents, should dispel the misconception commonly held by the community that the reservation has no resources for adoptive children.

c. Certification process

The certification process, which requires a court decision on the acceptability of the applicant for adoption of a child, is peculiar to Arizona. In rural Arizona counties, it is usually a rubber stamp process based on the agency's home study and recommendation. Certification by a state court allows the family's name to be placed on the Arizona State registry, qualifying them to have a child placed with them from other resources throughout the state. Tribal courts do not have court certification. They do require a social study and recommendation by a social worker.

Residents of the reservation can either elect to be certified by the state courts or not. Most of them elect to go through the process in order to be placed on the Arizona Registry and to leave no question about their adoption eligibility.

d. Placement of an Indian Child

Even before the legal mandate of the Indian Child Welfare Act of 1978, the agency considered family and tribe as the first placement possibility for the child. The basic goal of this program is to achieve permanence for children by facilitating the utilization of resources available to the child starting with the biological parents, extended family, other members of the same tribe interested in adopting the child, other Indian families interested in adopting the child, and finally, adoption by a non-Indian family or long term contractual foster care.

The placement process is based on the age of the child and how long the child has had previous attachments. If the child has a strong bond to the foster family, a great deal of effort is made

to create as much of a non-disruptive nurturing, protective environment for the child as possible. For instance, if the adoptive parent lives on the reservation and the child is in an urban foster home, the agency will provide transportation and housing, if needed, for as long as it takes for the adoptive parent to observe and blend in with the foster family, and to become used to the child's temperment and routine. Step placement, in which the child spends longer and longer periods with the adoptive family, is used in the placement process.

The other side of this process involves the preparation of the foster parent to give up the child. Care is given to not give foster parents mixed messages about keeping the child. From the beginning, they are guided toward separation. Thus emotional permission is given to foster parents to give the child to adoptive parents. Support is given to foster parents after the child is removed.

Placement is seen as a growth period for the foster family, the child, and the adoptive family. The way that feelings are handled during the placement process will affect the quality of relationships after the placement is completed. In addition to time to handle separation/attachment feelings, an elongated placement process also gives the adoptive family a time to indicate to the agency that the placement may not be fulfilled. Disruption is not seen as a negative process. Counseling and support are offered to the family when a disruption occurs.

So far, we have emphasized the relationship between the foster family and adoptive family. The role of the agency worker is also seen as important in this process. Often the foster family is non-Indian, the adoptive family Indian; therefore, the worker needs to interpret language and cultural differences. The worker begins the process of blending environments by facilitating phone calls and visits between the foster and adoptive family. The role of the worker is to provide clarification and professional judgement in decision making for the adoptive and foster families and child. Time required for an adoptive placement varies with the age, emotional stability, and history of previous placements of the child. For example, an infant placement generally requires

less time than the placement of an older, special needs child.

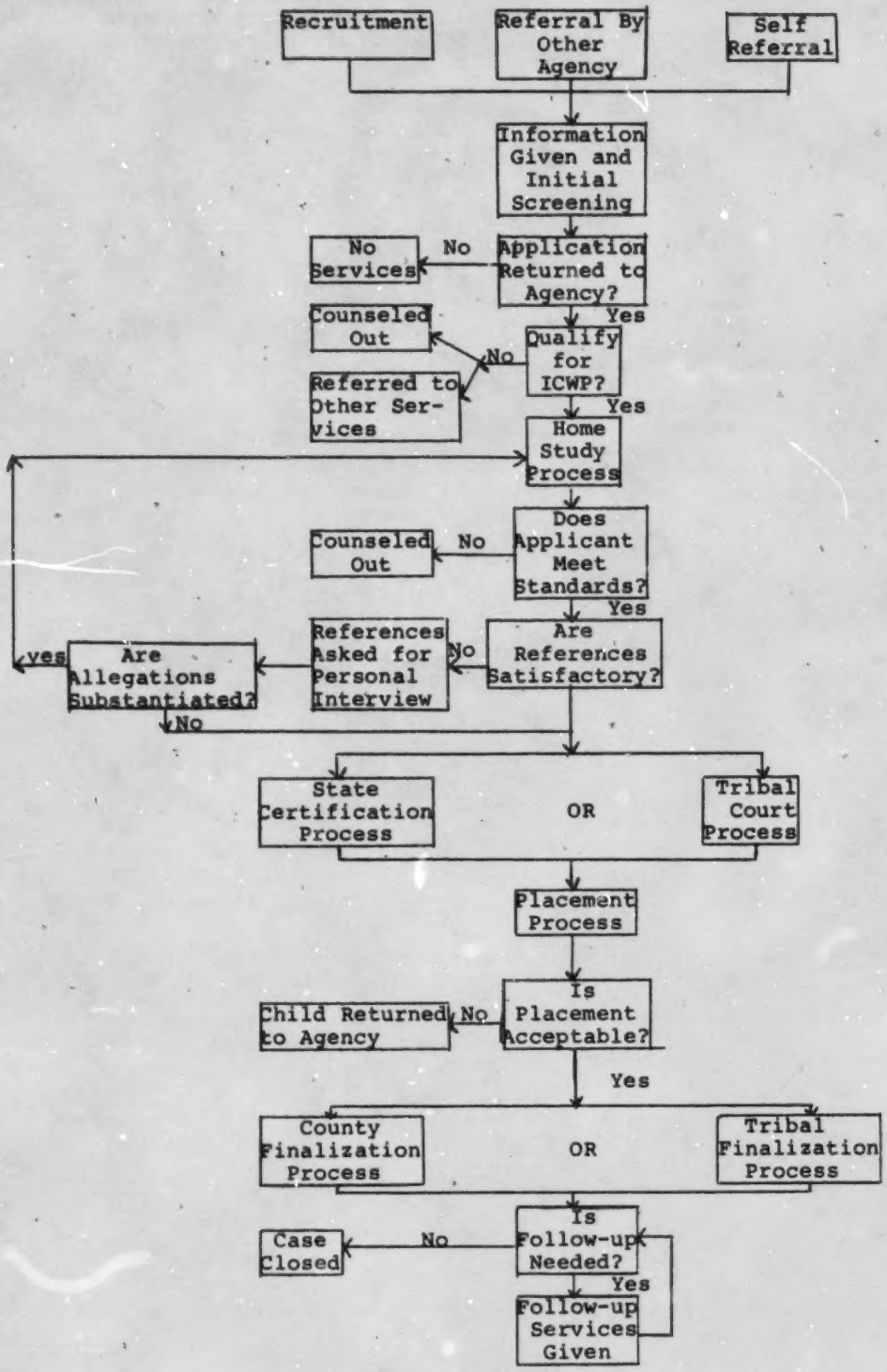
e. Post-placement Services

Post-placement services are related to the needs of the child and the family. Placement of older children takes more case monitoring and support through the entire period. The agency strongly feels that the same worker should follow the child and the family through placement to finalization. They have found that placements are more likely to continue when there is a strong, supportive relationship built between worker and child, the worker and the foster family, and the worker and the adoptive family.

In an effort to provide continuous post-placement supervision, a child welfare caseworker spends one week per month on the Navajo Nation visiting foster and adoptive families, working with children and involving local Navajo social service staff in the services being provided. It is anticipated that not only will individual children and families be served by this program but that it will increase the capacity of local service providers to deliver these services themselves.

Figure 7

Services to Adopting Parents



3. Foster Home Support Services
(Illustrated in Figure 8, p.35)

a. Recruitment

Recognizing the need to recruit urban Indian foster parents, a one year CETA grant for the recruitment of urban minority parents was accomplished in 1978-79. Two minority staff (a Black and a Navajo person) were hired for this program. Although a number of Black families were recruited and licensed, only a few Indian families were. According to the project report, one of the reasons for the difference in response between the two minority groups was attributed to permanency of residence: the Black community is concentrated in one area of Phoenix with strong neighborhood support system, while most Indian families consider Phoenix as only a temporary residence. There is no defined Indian section of town and housing is small and temporary. The Indian extended family support system is more available on the reservation. There are many Indian foster parents on the reservation, but they are customarily used by tribal social services or BIA. The agency has only one licensed urban Indian family and recruitment of urban Indian foster homes remains an unresolved problem for the agency.

The program, for the most part, uses the general agency's pool of foster parents, the bulk of whom are non-Indian. Since the agency provides excellent services to their foster parents, values their impressions of the child, and provides them with clear roles and responsibilities, the turnover is very low and agency outreach is enhanced through reputation.

b. Initial Screening and Information Giving

Inquiries about foster parenting are initially screened for tangible requirements for licensing such as age, length of marriage, and space requirements. Also, information is given about kinds of children available and board rates. If the inquiree is still interested, an application is sent to him/her.

c. Licensing Procedure

If the applicant has met initial screening and returned a completed application, the licensing procedure required by the state of Arizona is then initiated. This procedure includes fingerprinting,

health department inspection, medical reports, references, and a home study. State licensing also requires a mandated 12 hours of pre-service training.

On the reservation, tribal social service selects and uses their own foster homes. Efforts are being made on some reservations to develop tribal foster home licensing standards. However, except as consultants, the agency is not involved in that process. When BIA referred children are placed in the state supported reservation foster homes, recommendations can be made for waivers of state licensing standards.

d. Placement Process

Placement is accomplished according to the needs of the child and the resources and desires of the foster family. If possible, pre-placement meetings and visits are arranged before the actual placement is completed.

e. Placement Monitoring

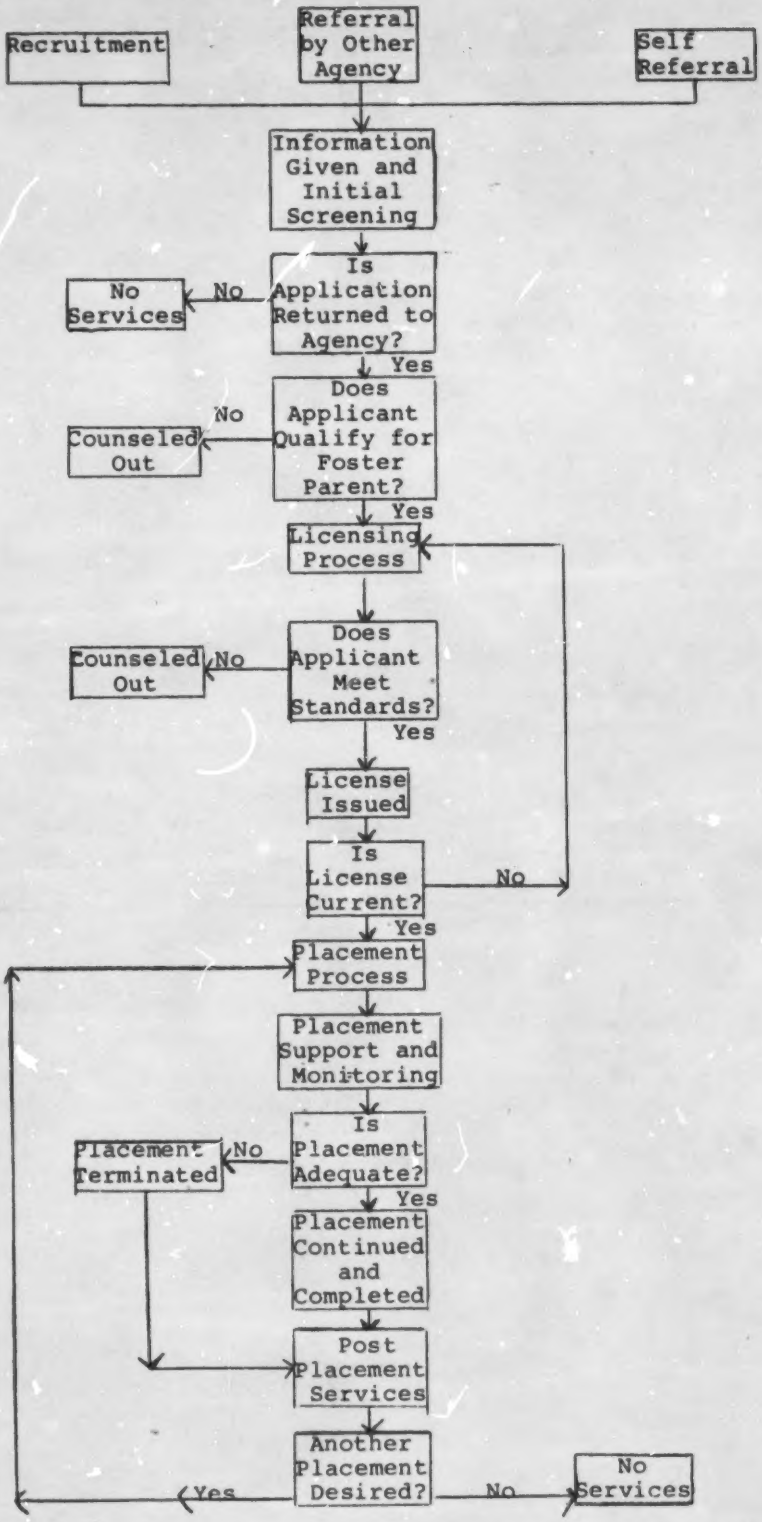
Staffings are held on the children in placement as needed. A formal meeting is held to discuss all the child welfare cases twice a month. A staffing of all the Indian child welfare cases occurs once a month. A foster parent group meets 2-3 times per year with a topic for training and discussion. Calls and visits are made by the worker according to the needs of the placement and the experience of the foster parent. (Exhibit H is a newsletter sent to all foster and adoptive families.)

f. Post-placement Support

Efforts are made to visit or call foster parents after a child has been removed from their home to help with post-placement mourning and grief work. Some adoptive parents have continued a personal relationship with the foster parent following placement, sometimes including the sending of pictures and letters.

Figure 8

3 Foster Home Support Services



4. Hondah House

"Hondah", a San Carlos Apache word meaning "welcome to all" describes the reception found by teenage Indian adolescents who are placed in this Indian group home. The program provides a specialized maternity facility for Indian adolescents and their babies and accordingly is state licensed for six adolescents from 12 years to 18 years and for two infants. Most of the residents are BIA referrals.

The houseparents of Hondah House are a young Indian couple, chosen in part for their strong Indian identity. This couple has two young children of its own, and besides being supportive, warm parents to the adolescents, also model good parenting and house management skills to them.

The facility itself is a large comfortable home in the Phoenix Union High School District. Residents may either go to South Mountain High School or attend Cyesis Center, a homebound program for pregnant high school girls in the district, which teaches parenting in addition to regular high school education.

Medical services are arranged with the Phoenix Indian Medical Center. Counseling and case planning are done by a caseworker in the Indian Child Welfare Program who also supervises the house parents.

The Indian-ness of all the residents of Hondah House is encouraged through participation in the recreational and ceremonial activities of the Phoenix Indian community. Traditional Indian meals are served. This Indian milieu is important to the Indian resident. When planning for herself and her child, traditional Indian values and urban lifestyle sometimes clash.

The Hondah House staff is alert to these two opposing forces and sensitive to the needs of both extended family and mother. Counseling which often includes extended family may be incorporated. Often the assurance to the family that the child will be placed in another Indian family and will grow up in a secure Indian home helps to resolve the dilemma.

5. Training and Consultation

Since 1977, because of the success of the Indian Child Welfare program at JFCS, the agency has offered consultation and training to on-reservation groups and agencies in how to serve the child welfare needs of Indian children. Consultation is provided to persons or agencies dealing with Indian children, on a case by case basis, and in terms of agency or community development to increase the capacity of the Indian community to provide for the needs of its children. Additionally, training in such areas as implementation of the Indian Child Welfare Act, foster parenting, recruiting of foster and adoptive families, and achieving permanence for children is available.

To begin, the program contacted the major reservations and arranged with the staff to provide a training program for their foster parents. Natural parents were invited to attend also. See exhibit I for an example of the announcement. Training during the first year consisted of a series of workshops entitled "Introduction to Foster Care". This modified Child Welfare League of America package was 12 hours and usually given over a 3-4 day period on the reservation. The goals of this training program were:

1. To address cultural diversity and uniqueness
2. To discuss cultural and tribal strengths and concerns
3. To advocate foster parent rights and commitment to children and community
4. To advocate children's rights and need for permanency, emphasizing case planning plus time limited and family oriented foster care
5. To understand cross cultural situations regarding child welfare, identity issues, tribal, state, and federal legal problems, and self-determination at the tribal level.

Training for this and the subsequent foster care course is based on CWLA material with additional input from the agency's extensive experience in Indian child welfare, recruitment, and knowledge of community programs. The following topics are covered in the "Introduction to Foster Care" package:

1. Why and how children come into care
2. Problems foster parents have to cope with
3. Legal framework of fostering
4. Current Indian child legislature, development of children's code to ensure continuity, permanent case planning at tribal level

5. Child development issues re: separation, attachment, loss
6. Child's identity, life history book, importance of foster parents, experience and daily knowledge of child's feelings and behavior
7. Preparation of child for entry into and exit from foster parents' home. Specific examples of material and information is obtained.
8. Understanding the child's parents and extended family; increase of empathy and understanding toward family of origin and relatives
9. Working with the agency. Expectations of foster parents, role and responsibilities, learning to say "no". Satisfactions of parenting
10. Learning about community supports and resources
11. Emotional aspects of fostering, issues of attachment and loss to child. Coping skills are enhanced between parent and child.

Instructional media for this package includes handbooks, films, cassettes (testimonials), case vignettes, personal experience, group discussion, nd lecture. In addition, the trainer attempts to facilitate the establishment of a personal resource file for each participant as well as nurturing roots for a foster parent support group on each reservation. The films shown in this package include:

1. "Don't Condemn me Until you Know Me" - natural parents
2. "Somebody Talk to Me" - foster children
3. "Social Worker in Foster Family Service" - the worker
4. "The Scrapbook" - foster child identity issues.

Input from the worker includes: recruitment ideas, tribal codes, Indian Child Welfare Act and its implementation, extended family resources, differences among adoption, relative placement and foster care, and focus on permanent plan for the child and family.

At the completion of training, a certificate is given to participants, (exhibits J and J1), evaluations are completed by trainees (exhibit K), and a summary report from each training is sent to BIA.

In a 1977-78 training report to the BIA, it was noted that foster parents on the reservation were especially interested in talking about their relationship with natural parents, for in many cases, they were related to the child's parents.

Another, more in depth, 16 hour training package was developed for the 1978-79 training and consultation program, entitled "Foster Parenting an Adolescent". Again, the training was based on CWLA material, including two films: "Can't you Hear What I'm Trying to Say?" and "I'm Still Searching: Young Adults Talk About Foster Care".

Instructional media similar to the introductory package were used, with the addition of a video tape on "Indian Foster Care" designed by the Seattle Indian Center and showing Indian foster parents talking about their foster experiences. It is significant to note that many BIA and tribal social service staff attended this training as well as foster parents.

With the signing of the Indian Child Welfare Act into Federal law on 11-8-78, emphasis in the training and consultation (T/C) program has been shifting from training to consultation. Since JFCS is the only agency with whom BIA has a contracted T/C program and their T/C program director is the only Indian person doing this kind of training, many requests are made, from both in and out of state, for program and policy consultation. Recognizing its unique position and responsibility to Indian children and families, the agency has an extensive list of submitted articles, published papers, and conference speaking engagements. These are listed in the evaluation section of this documentation.

SECTION III RESULTS AND EVALUATION

A. Services to Children and Families

A comparison of the number of services to children and families during the years 1974 and 1979 can be said to be representative of trends in the ICWP:

1974 Services to C/F	1979 Services to C/F
74 children received care	41 children received care
29 children placed in adoptive homes	9 children placed in adoptive homes
14 children returned home	12 children returned home
1 child deceased	1 child adopted by foster parents
	1 child placed in long-term foster care
30 children remained in foster care	12 children remained in foster care

Foster care services to children in the six years since the beginning of the program are reflected in the average number of children in care per month:

Average Number of Children in Foster Care per Month

1973	10
1974	14
1975	14
1976	16
1977	22
1978	22.5
1979	18.5

Again, the recent decrease in services is reflective of the increase in tribal self-determination and the development of on-reservation Indian foster homes.

The quality of services to children and families is reflected in the low average number of months that children remain in care: 6.5 months.* In this program the average stay is 8.4 months for children for whom the plan is adoption; 4.4 months for children for whom the plan is to

*Nationally, it is estimated that a child in foster care is likely to remain in it 4-6 years. (Opportunities for Adoption Act of 1977, P. 451)

return to their families; and 5.5 months for children for whom the plan is other than adoption or return to their family, usually emancipation or group home residence. These figures are listed year by year in a table as follows: (Figure 9)

Figure 9:

Overall Average number of Months in Care/Child

(Year	1973	6 mos
Child	1974	9.1 mos
Came	1975	8.8 mos
Into	1976	6.4 mos
Care)	1977	5.5 mos
	1978	6.1 mos
	1979	2.2 mos*

*This figure is low because longer placements for children coming into care in 1976 have not been averaged into this figure.

Agency foster homes are extremely stable and loyal, with only a 7% turnover rate of foster parents per year. In addition, the agency maintains an 11% average vacancy rate among its 20 foster homes. Foster parents are given significant time for grief work and their recovery process between foster placements.

JFCS attributes this low turnover rate to the practice of licensing quality foster parents and then treating them with respect, i.e. placement support services, validation of their own observations and opinions concerning the developmental growth of the children in their care, and sensitivity to their feelings.

B. Adoption Program

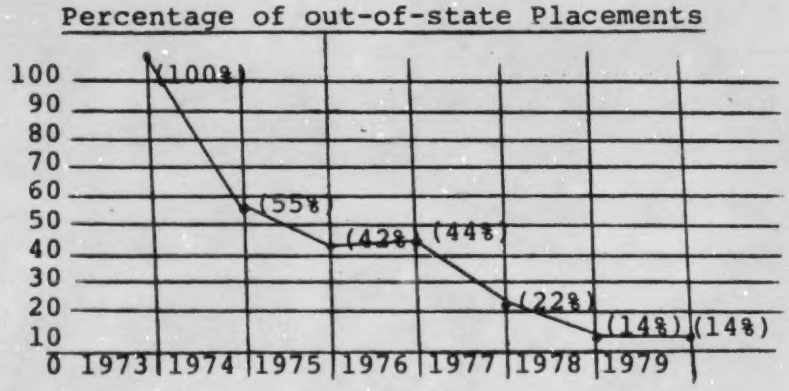
In the six years that the adoption program has been in operation, ninety-three (93) children have been placed in adoptive homes, including fifty-eight (58) infants and thirty-five (35) older children. Less than 8% of the placements have disrupted, and all of these children have been replaced into adoptive homes. Of the placements, 59 were placed with families in the state of Arizona and 34 out-of-state, with a definite decrease in out-of-state placements over the six years. (See graph, figure 11). Of these families, 74 were Indians, 42% being residents of reservations.

The placement statistics since the beginning of the program in November of 1973 are as follows:

Figure 10:

Year	Total IAP Placements	Infant 0-2	Older over 2	In-State Placements	Out-of-State Placements
11/1973	1	1	0	0	1
1974	11	7	4	5	6
1975	19	13	6	11	8
1976	25	15	10	14	11
1977	16	9	7	12	4
1978	14	8	6	12	2
1979	7	5	2	5	2
Totals	93	58	35	59	34

Figure 11:



The decrease in out-of-state placements parallels the development of the program's recruitment efforts. The decrease in the total number of adoptive placements parallels the germination and growth of Indian tribal self-determination in the form of strengthened and developed tribal social services. Except for particularly difficult cases or where birth parents are especially concerned about confidentiality, the Indian community is using its own resources to care for children in need of homes.

The percentage of children placed in Indian homes (81%) contrasts drastically to a 1966 study by Arnold Lyso of CWLA's statistics, on the placement of Indian children which revealed that only 7% of adopting families had at least one Indian parent.

A study done in 1976 comparing birth and adoptive families of 30 placements in the Indian Adoption Program revealed that adoptive families were stable, well educated, regularly employed, and distinguishable from other groups of adoptive parents chiefly by their Indian heritage and identification. Indeed, even though an adoption subsidy is available, few adoptive Indian families have applied for it.

These facts, combined with the program's long waiting list of Indian families approved for adoption, raises some serious questions as to why Indian children were formerly removed from their own people in such great numbers.

From a broader perspective, the ICWP has given credence to the idea of formalized adoptions among Indian people. Although still a resource of last resort, adoption no longer has the negative connotation of taking away Indian children. By focusing on a permanent plan for the child and assuring Indian people that linkages between the child, the natural parent, and the tribe will not be lost, the parties involved realize that what the child can give to the tribe as an adult will be greater if he/she is allowed to grow up in a secure permanent home.

Finally, adoption services and the quality of services given has helped to bring meaning and fullness to many Indian families who were formerly not considered as acceptable adoptive parents. See Exhibit K for a sample of the change brought to one ICWP family.

C. Hondah House

The Hondah House, a residential home, was started in October of 1977. Since then, the number of placements have included:

(12-18 year olds)

FY 1977	4 adolescents - 1 infant
FY 1978	14 adolescents - 6 infants
FY 1979	11 adolescents - 2 infants

The decrease of referrals of unmarried adolescents to Hondah House again reflects the increase of on-reservation services.

D. Training and Consultation

Training and consultation services have expanded and increased in scope and number since their beginning in October of 1977. Not only is more staff time being expended on this function, but an additional staff person was added specifically to this unit in October of 1979.

In FY 1977-78, training, Introduction to Foster Care, (a curriculum package from CWLA) was given in the following areas:

COMMUNITY	TRIBE
Parker	Colorado River Tribes
Blyas	San Carlos Apache
Peach Springs	Hualapai
Salt River	Pima-Ft. McDowell
White River	White Mountain Apache
Sells	Papago
Elko,Nevada	Paiute

In FY 1978-79, an advanced training curriculum, "Foster Parenting an Adolescent" was given in these areas:

COMMUNITY	TRIBE
Elko, Nevada	Paiute
Salt River	Pima, Ft. McDowell
Peach Springs	Hualapai
White River	White Mountain Apache
Sells	Papago
Blyas	San Carlos Apache
Continental Divide	Navajo (introductory course)

In addition, training and consultation relating to the Indian Child Welfare Act and to the development of social service programs on and off the reservation were given to the following:

Cheyenne River Sioux, Eagle Butte, South Dakota
Navajo Community College, (codes and standards)
Warm Springs, Oregon (Court training)

Publications stemming from the Indian Child Welfare Program are listed in the appendix, Exhibit L.

Program presentations regarding Indian Child Welfare services are listed in the appendix, Exhibit M.

The training and consultation program, as well as all the components of the Indian Child Welfare Program, are exemplified by the staff's willingness to respond to the growth and changing needs of the Indian community. Human resources have been defined and enhanced, from the concrete use of Indian adoptive parents for care of Indian children (see Exhibit N) to the more sophisticated development of Indian social services.

ICWP has offered an alternative in services to Indian people. Casework theory and child welfare practice have been applied positively to the Indian community.

In the spirit of tribal sovereignty and self-determination, Indian programs are being created and enhanced. The ICWP is committed to the assumption of responsibility for child welfare services by the local Indian community.

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APPENDICES Exhibit A

DATE_____

NAME_____

Prof. Vol. Aide Assoc.

CETA Clerical Admin. (circle one)

NAME OR DESCRIPTION	1 Inquiry	2 Program Number	3 Emergency	4 T/C or F/F	5 Screening Evaluation	6 Counseling 1 to 1	7 Counseling Family Number	8 Counseling Group Number	9 Transportation	10 Collateral	11 Telephone Calls	12 Out of Office	13 Child Contact	14 Out of Area (CBS)	15 Fee	16 Title XX Categories
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EXHIBIT B

NAME OR OTHER IDENTIFICATION | INCOMING DATE | CASEWORKER

ADDRESS | PHONE | APPOINTMENT MADE FOR

INQUIRY MADE BY | RELATIONSHIP | PHONE | NO PREVIOUS CASE ☐ Closed Case #

NATURE OF CONTACTS (Inquiry Only)
With Family ☐
On Behalf Of ☐

IDENTIFYING INFORMATION
Age ____ Sex ____ Mar. Stat. ____ Spouse ____
#Dependent Children ____ Children's Ages ____
Residence Status ____ Religion ____ Veteran? ____
Occupation ____ Income ____ per ____
Other ____

REQUEST FOR SERVICE

FOCUS OF SERVICE ____

EMERGENCY yes NO

TITLE XX yes NO

ACTION TAKEN

INQUIRY SHEET If you handle this as an inquiry only, retain this form until the end of the month, at which time you must hand in this and any other inquiry sheets for that month to the secretary. If you open a case record on this matter, this material will become a part of the record.

rap 1/19/78

J F C S of Phoenix

EXHIBIT C

INDIAN ADOPTION PROGRAM
JEWISH FAMILY AND CHILDREN'S SERVICE OF PHOENIX
2033 N. 7th Street Phoenix, Arizona 85006 Phone (602) 257-1904

ADOPTION APPLICATION

LAST NAME _____

NAME (Husband) _____ Birthdate _____ Birthplace _____

NAME (Wife) _____ Birthdate _____ Birthplace _____

Maiden Name _____

PRESENT ADDRESS _____ City _____ State _____

TELEPHONE (Home) _____ (Work) _____ Zip Code _____

Referred By _____

Husband's Tribe _____ Wife's Tribe _____

Tribal Enrollment (Husband) _____ (Wife) _____

Indian Language Spoken (Husband) _____ (Wife) _____

Marriage Date _____ Marriage Place _____

Religion _____ Previous Marriage _____

HUSBAND'S OCCUPATION: _____

Employed By: _____

WIFE'S OCCUPATION: _____

Employed By: _____

HUSBAND'S EDUCATION:
Grade School _____ Yrs ____
High School _____ Yrs ____
College or Other Training _____

WIFE'S EDUCATION:
Grade School _____ Yrs ____
High School _____ Yrs ____
College or Other Training _____

CHILDREN IN THE HOME:

Name	Sex	Birthdate	Birthplace	School or Present Occupation

Please check if any of these children are: relatives; adopted; or foster children.

INDIAN ADOPTION PROGRAM
ADOPTION APPLICATION Page 2

ADOPTIVE CHILD PREFERENCES:
Please indicate what children you could consider taking into your home including age of child, sex of child and tribal background:

AGE: Infant _____ Preschool _____ Older _____

SEX: Boy _____ Girl _____ Either _____

DESCENT: Full Indian _____ Part Indian _____

Part Black _____ Not Important _____

TRIBAL BACKGROUND: Own Tribe _____ Other Tribe _____

Not Important _____

Have you ever applied for a child from another source? _____

When? _____ What Source? _____

Below, please state briefly your reasons for wanting to adopt a child.

Today's Date _____ _____
Your Signature

Please include two color pictures.

ALL MATERIALS CONTAINED IN THIS FORM AND IN STUDY INTERVIEWS WILL BE STRICTLY CONFIDENTIAL.

EXHIBIT C1

Form II

Jewish Family & Children's Service of Phoenix
2033 N. 7th Street Phoenix, Arizona 85006
257-1904

INDIAN ADOPTION PROGRAM

To qualify for this program at least one of the adoptive parents applying must be 1/4 Indian and the family must have some identification and affiliation with their Indian cultural group. There is no charge for the adoption procedure unless the Court charges a fee.

Complete and submit Brown Adoption Application (one is enclosed).

When the above is done and returned to the agency our staff will provide you with appropriate forms and will assist you if needed.

1. Complete a full application form and submit this together with necessary documents.
2. Get medical reports on all family members.
3. Secure fingerprint clearance when needed.

The next step is the Home Study.

1. This usually consists of several interviews including a home visit and reference letters.
2. Upon completion of the study, it is submitted to the Court for approval by Superior Court Judge (Arizona applicants only).

The usual period of time a family waits for placement varies depending on the availability of the child desired.

The questions we are most often asked are:

1. Do you place with single parents? Yes.
2. Can families with several children apply to adopt?
   Yes, but smaller families get priority for infant placements.
3. Can we apply to two or more agencies?
   Yes, but agencies share the study avoiding duplication.

In our agency you will not be ruled out for adoption because of:

Age of family member--are considered in relationship to age of child
Family income
Size of home
Lack of home ownership
Church or synagogue membership.
Adoption subsidy is available for special need children.

Whenever possible we attempt to place children with families of the same tribal heritage.

emb: 1/79

HISTORY

The Indian Adoption Program began in November 1973 as a demonstration project to actively recruit Indian families for awaiting children in care. The program is sponsored by Jewish Family Services of Phoenix through a contract with the BIA, Phoenix Area Office. The program has been very successful and has shown the community that Native American families are most interested in caring for their children through foster care and adoption services.

There have been approximately 70 placements of Indian children into Native American homes both on and off the reservation. The program has been fully supported by the community as it meets the needs of children in care. We have become a multi service child welfare program serving Indian persons.

WHAT WE PROVIDE

Social services and counseling to parents and children in need.

Successful child placement services i.e. foster care, relative placement, or adoption services.

Active Recruitment of Native American families who are interested in fostering or adopting a child; no fee to families, home studies are available.

Honda House "Welcome to All" — small group home in Phoenix for pregnant Indian women; comprehensive services (counseling, prenatal and medical services, education, strengths and options reviewed).

Training and Consultation on reservations with staff, foster parents and tribes. Areas of content extend into Indian child welfare, adoption practices and enhancing parenting and foster care skills.

HOW TO REACH US

If you are interested in any of these services, please contact:

INDIAN CHILD WELFARE SERVICES

c/o Jewish Family & Children's Services
2033 N. 7th Street
Phoenix, Arizona 85004

257-1904

EXHIBIT E

Form V

ADOPTIVE HOME STUDY OUTLINE

Applicants: Full legal names of applicants, including maiden name of wife, dates of birth, present numerical ages, preferred names.

Address: Street address
Phone, if any

Tribe:

Church Affiliation:

Dates of Contacts: Date, type of contact (telephone, letter, in person), who was contacted, where (home, office).

Motivation: Specifically what are the man's reasons for desiring to adopt. Specifically what are the woman's reasons for wanting to adopt. What are their joint reasons for wanting to adopt.

Attitude Toward Adoption: including some understanding of applicant attitudes toward biological parents and how plan to deal with subject of adoption with a child.

Background: Deal with each applicant separately. For each one, this should be a complete social history, i.e., where born, when, how long they lived there, significant recollections of growing up, statements of how they were parented, what types of people their parents were, and other general information to really acquaint agency with the applicants. This should also include present occupation and work history, for the woman, if she is not working outside the home, and if something happened to her husband, could she support the family; if she is working now, does she intend to continue after a child is placed and if so, what daily arrangements will be made for the child while she is at work.

Records Check/Fingerprints: (If licensed through Arizona Superior Court) If any criminal record appears, an explanation by the applicant is appropriate.

Previous marriages, If any: When, where, to whom, how long, how did it end (divorce or death); children, ages; specifically why if there was a divorce, where was it filed, when and when was divorce granted (dates).

Marriage of Applicants: When, where, church, civil or tribal, what adjustment problems have they had, how have they done, how does the man describe the woman as a wife/mother, how does the woman describe the man as a husband/father.

Children of Applicants: Should include, particularly for children still in the home, the attitudes of those children toward the idea of adoption, their names, dates of birth and ages, how they are doing in school, now do they interact with each other, with the parents, and with their peers.

Neighborhood: Brief general description of the community where they live.

Home: Brief physical description of the home.

Financial: Summary of income, expenditures, major expenditures, major debts and amounts paid thereon, how much is actually left to live on each month. Is family able and willing to travel to another area in regard to placement of a child if appropriate.

Medical: Give name of doctor or clinic where applicant receives medical care along with a statement as to applicant's physical/mental condition particularly as adoptive parents.

Religious Background: Should include how long the applicant has been associated with a particular religion, if either has changeed affiliation, and how deeply involved they are in any religious program.

Affiliation with Indian Culture: Describe way family is involved with Indian activities.

Child Desired: Age range, sex, race, any handicaps that might be acceptable, what type of child they definitely would NOT consider, i.e., background, what tribal backgrounds are acceptable.

Attitudes Toward Children. How do they anticipate relating to the child day by day including disciplining, showing of affection, inclusion in plans, use of babysitters, attitudes of extended family toward family decision to adopt.

Long Range Plans for Child: Educational (vocational) goals, if any; custody goals in the event of their incapacity or death.

References: Give names, addresses, their relationship to applicants, the length of time they have known the applicants, how do they feel about the applicants as prospective adoptive parents, would they leave their own children in the care of the applicants.

Evaluation: Worker's summary of the entire report which should include an evaluation of the moral fitness of the applicants.

Recommendation: For or against recommending family for adoptive home placement.

3/79:emb

EXHIBIT G

Form IV

JEWISH FAMILY AND CHILDREN'S SERVICE OF PHOENIX

2033 North Seventh Street — Phoenix, Arizona 85006

Telephone 257-1904

MRS. LOIS TUCHLER, ACSW
Executive Director

We are writing to request your assistance in determining the suitability of the _____ family to adopt an Indian child. We have had a preliminary application from them and it appears that they may be eligible.

We get requests for adoption and requests to place Indian children from many parts of the country. Whenever possible we try to place children with parents of the same tribal affiliation. Of course, the majority of our children are from the Arizona based tribes. An information sheet and study outline are enclosed for your convenience. Identification with Indian groups and their financial ability to travel to another state are facts which should be included in Indian studies.

Although we have infants available, we are attempting to place both older Indian children and handicapped Indian children. Adoption subsidies are frequently available. We attempt to get the child enrolled in his own tribe to preserve his Indian benefits.

Please have the family complete the regular application which we are enclosing. We are also including a suggested outline for data we will find helpful in placing a child. We suggest you use your own medical examination forms.

Thank you for your help.

Sincerely,

Affiliations: Phoenix Jewish Federation • United Way Phoenix-Scottsdale
Child Welfare League of America • Family Service Association of America

EXHIBIT H

Extended Family News

Published by: INDIAN CHILD WELFARE SERVICES PROGRAM
of
Jewish Family and Children's Service
2033 N. Seventh St.-Phoenix,AZ 85006
Phone: (602) 257-1904

Issue #1. February, 1979.

ADOPTION STARTS IN LOVING HEARTS.

Indian families seeking to adopt children: The ICWS program has approximately 12 Indian families in the State who are approved and ready for placement of a child or children. These families are residing both on and off the reservation; all tribes are represented with a majority from the Navajo Tribe. These families are requesting both infants and older children. There are approximately 9 Indian families from out of state awaiting the placement of a child. These families are approved by the state agencies where they live and follow-up is provided via interstate compact regulations. These are all families who would travel to Arizona for placement of a child. These families represent all tribes including: Chippewa, Navajo and Choctow. These families are generally requesting pre-school and older children.

The ICWS program is in the process of working with 8 Indian families (preadoptive) in the State of Arizona. Papago, Navajo and Shoshone tribes are represented. Age range of child requested varies greatly.

Thirteen out of state Indian preadoptive families have been referred to the ICWS program. Tribal affiliation varies from Creek to Sioux. Older children, special needs children and pre-school children are requested. These families are currently being studied for placement. These families are awaiting a child and are ready to provide security, love and stability to a child.

ATTENTION FOSTER PARENTS!

This is the second year our agency has provided training of Indian foster parents residing on the reservations. Last year our program completed a 12-hour sequence on "Introduction to Foster Care" among seven agencies. This year, the training will focus on the needs of adolescents in foster care. This topic will be discussed in a 14-hour curriculum. Adolescent behavior, development, communication skills, limit setting, life tasks and personal identity will be included in the major sessions. Two films entitled, "I'm Still Searching" and "Can't You Understand What I'm Trying to Say" will be included as well as a video tape from the Seattle Indian Center on foster parenting, showing American Indian families expressing their views on parenting. If you are interested in having this training available to your foster parents, please contact: Charlotte Goodluck at 257-1904.

RECRUITMENT PROGRAM.

This agency is actively recruiting in Phoenix for potential American Indian and Black foster families. If you know any possible families living in the urban area, please call us. Foster children need culturally relevant foster homes. Single parents and working families can apply. Foster care training available in the process. REFER A FAMILY TODAY!!!

CHANGES IN PROGRAM.

As of October, 1978 JFCS has hired a new child welfare worker, Mrs. Elizabeth Kessaris. She joins our staff with several years of administrative and social work experience. She graduated from Smith College School of Social Work and has worked with American Indians and Eskimo in Nevada and Alaska. She is responsible for Indian child welfare intake and supervision of Hondah House, the group home for both pregnant and troubled teenagers. She also works with the Indian families interested in becoming adoptive families. Her commitment, extensive experience and good humor have added a lot to our program.

EXTRA, EXTRA . . . . . .

TheICWS program wants to give its utmost thanks to another staff person. Deirdre Short has worked with the ICWS program since November, 1976. Many of you know that Mrs. Short has given much to the American Indian community in her ability to care, share and personally relate to the needs of Indian families. She successfully located special families for children with troubled backgrounds. Because of her, a permanent loving and secure home was located for many children. Mrs. Short has a special ability to warmly, openly and enthusiastically relate to children and families. We want to give her special attention for her extra caring.

!!!THINK PERMANENCE!!! 65

V

MAKE A NOTE . . . . . .

"International Year of the Child: 1979", or Intertribal Year of the Extended Family. Rebecca Pavatea is the Chairperson in Phoenix for the programs related to American Indian children. She can be reached through the North American Indian Women's Association.

NOTICE.

Hondah House has moved to a new location. This small group home is designed to meet the special needs of pregnant teenagers and their children but may be available in some instances to other troubled teens. The group home parents are American Indian, with experience in child welfare. The house is located near South Mountain and is in a culturally diverse neighborhood. Please make referrals to Mrs. Kessaris, on the staff.

FUTURE.

On January 16, 1979 the agency initiated an Advisory Committee to focus on the future needs of the ICWS program. The Committee was made up of several community persons: Phyllis Bigpond, Robyn Brown, Carol Kirk, Judge Antone, Linda Howard, Winnie Brewer, Ruth Houghton and Naomi Pace. The Committee hopes to assess the future needs of the community regarding children and family programs. The committee will meet quarterly and will meet next on April 10, at 11am. If you have any suggestions, comments or ideas, please contact us.

VOLUNTEERS! ! ! !

Would you be interested in providing some time for a child? We would like to initiate a program so Indian children can have more involvement with Indian families. Creative ideas and suggestions will be appreciated.

PLANS FOR INDIAN CHILD WELFARE ACT.

What an uproar! Let's keep our minds on the needs of the children and families. The draft regulations should be out soon and public hearings are scheduled for March 1, 1979, Indian High School, from 10am to 8pm.

CLOSE ENCOUNTERS WITH A SPECIAL KID . . . . . .

In May, 1978 we received a request from a local tribe for an adoption placement for a 4-yr. old paraplegic girl. We sent out info about this child to various agencies throughout the country, received an overwhelming response from families who wanted to parent this child. A family in the San Jose area was chosen. They have two biological children and six adopted. The entire family came to Phoenix for the week of placement. Each member of the family was delighted with their new family member and warmly welcomed her into their lives. The family finalized the adoption through a tribal court in Arizona. Many people are not aware of the fact that there are many families such as this one who are waiting for special needs children. Each community has special families for special children. We need to bring them together.

INDIAN COMMUNITY NEWS.

The Salt River Pima-Maricopa Indian Community is currently in the process of reorganizing its present foster care program which is under the direction of Stephen Achin, recently hired full-time foster care worker. By hiring a foster care worker, it is hoped that the community foster families will receive greater supportive services. Specific homes will also be recruited for special problems, such as emergency and temporary foster homes.

Please contact Mr. Achin for more information pertaining to foster care, phone 949-7234, Ext. 201, Monday thru Friday, 8:00-4:30, or write to Mr. Achin at Salt River Pima-Maricopa Indian Community Social Services Department, Route #1, Box 216, Scottsdale, Arizona 85256.

EXTENDED FAMILY NEWS will be issued on a quarterly basis. If you have any information, ideas -- child and family related, please contact: Charlotte Goodluck, 257-1904.

"POEM FOR CHILDREN OF THE WORLD"

A All the beautiful colors and races of different
C Children in the world who are in
H Homes, or institutions across the country are
I In need of families of their own, with
L Loving care and understanding of their ethnic and cultural backgrounds.
D Don't deny these children, who are in
I Institutions to a life of love and happiness to
N Never become a part of our society.
W With a sense of belonging to
A Advance themselves to become socially, physically and emotionally
I Involved with the realities of life, as youth and
T Transforming into adults, so that they
I In return will feel and want to help others to the beautiful
N Nature of the world, and to become a
G Great part of society.

by: Shirley A. Cheatham, JFCS Foster Home Finder

PHILOSOPHY

Parents and foster parents participate

Cultural diversity and uniqueness are addressed, discuss cultural and tribal strengths and concerns.

Advocate foster parent rights and committment to children and community.

Advocate children's rights and need for permanency, emphasis case planning, time limited, family orientation.

Understand cross cultural situations re: child welfare, identifty issues, tribal, state, and federal legal problems and self determination at tribal level.

TECHNIQUES

All types of material are used; case examples, films, tape cassettes, foster care note book and blackboard.

Small group and individual input; strengths and problem solving are enhanced in small group.

EVALUATION

We hope you all participate and let us know your feelings about the workshop.

Social Services Workshop at
Continental Divide Training Center
April 30 - May 1,2,3, 1979

INVITATION TO ATTEND TO
ALL FOSTER PARENTS OR
POTENTIAL FOSTER PARENTS

RECEIVED
MAR 28 1979
Window Rock, Arizona
Branch of Social Services

Course Instructor
Charlotte Goodluck, MSW

CONTENT OF TRAINING

1. Why and how children come into care.
2. Problems foster parents have to cope with
3. Legal framework of fostering.
4. Current Indian child legislature, development of children's code to ensure continuity, permanent case planning at tribal level.
5. Child development issues re: separation, attachment, loss.
6. Child's identity, life history book, importance of foster parents, experience and daily knowledge of child's feelings and behavior.
7. Preparation of child for entry and for exit to foster parents home. Specific examples of material and information is obtained.
8. Understanding the child's parents, extended family and increase of empathy and understand toward family of origin and relatives.
9. Working with the Agency. Expectations of foster parents, role and responsibilities, learning to say "No" satisfactions of parenting.
10. Learning about community supports and resources.
11. Emotional aspects of fostering, issues of attachment and loss to child, coping skills are enhanced between parent and child.

CERTIFICATE OF ATTENDANCE

Presented to:

_____

By:

Jewish Family & Children's Service

in recognition of the successful

completion of training in

"INTRODUCTION TO FOSTER CARE"

71

_____
Date

72

_____
Charlotte Goodluck, MSW
Program Trainer
Indian Adoption Program

EXHIBIT J

CERTIFICATE OF ATTENDANCE

Presented to:

_____

By:

Jewish Family & Children's Service

in recognition of the successful

completion of training in

"FOSTER PARENTING AN ADOLESCENT"

74

73

_____
Date

_____
Charlotte Goodluck, MSW
Program Trainer
Indian Child Welfare Services

EXHIBIT J1

EXHIBIT K

JEWISH FAMILY AND CHILDREN'S SERVICE OF PHOENIX
2033 North Seventh Street Phoenix, Arizona 85006

EVALUATION
INDIAN FOSTER CARE TRAINING -- Charlotte Goodluck

Date_____

Please respond to the following questions so that I might evaluate and revise for future presentations.

1. I feel the overall presentation was:

   Poor____Fair____Good____Excellent____

2. Was the presentation organized in a logical, easy to follow sequence?

   Yes____No____

3. The content of the presentation was:

   Not Useful____Useful____Extremely Useful____

4. I am interested in more information on this subject:

   Yes____No____

5. Please give your general reaction to this event. What did you like? What was missed? What suggestions do you have for changes?

Exhibit L

ARTICLES STEMMING FROM ICWP

1. "Indian Adoption Project Journal", Smith College School for Social Work, vol. I, No. 2 (Spring, 1974), p. 7-10; Vol. II, No. 1 (Winter, 1975) p. 103.

2. Adoption Report, CWLA, Vol. 2, No. 1 (Winter, 1977).

3. Adoptalk, December, 1977, p. 15, Article on Indian Adoption Program.

4. Supportive Care, Custody, Placement and Adoption of American Indian Children, National Conference sponsored by American Academy of Child Psychiatry, April, 1977, Bottle Hollow, Utah, p. 29-34, program review.

5. "American Indian Adoption Program: An Ethnic Approach to Child Welfare", C. Goodluck and Florence Eckstein, White Cloud Journal, Vol. I, No. 1 (Spring, 1978) p. 4-6.

Unpublished Articles

1. "Working with American Indian Fathers: A Cultural and Ethnic Approach", C. Goodluck and Dierdre Short, submitted for publication to Social Casework.

2. "Strength of Caring", C. Goodluck, unpublished.

Exhibit M

Program Presentations
Regarding Indian Child Welfare Services

1. Inter-agency Adoptive Committee, 10/5/75.

2. Indian Child Welfare Statement given to the American Indian Policy Review Commission, 2/2/76.

3. NASW - "Ethnic Considerations in Social Work Practice", panel presentation, Phoenix, 3/76.

4. Arizona Indian Women's Conference, "Service Resources" panel, Phoenix, 10/76.

5. Indian Adoption Program, Bottle Hollow, Utah. Conference in Indian Child Services, 4/77.

6. "Ethnic Factors in Family Service", American Orthopsychiatric Association, panel 106, New York City, 4/77.

7. "Recruiting of Native Homes", Sixth North American Conference on Adoptable Children, Seattle, Washington, 7/78

8. "Adoption Practices in Native Community", Child Welfare League, Reno, 5/77.

9. "Adoption and Foster Care-Strengthening American Indian Family Rights", Urban Indian Child Resource Center, San Francisco,10/78

10. "Indian Adoptive Families", Adopt Co-op/DES Conference on Adoption, 4/78.

11. "Providing Services to the Indian Family" panel, National Conference of Catholic Charities, Phoenix, 5/78.

12. "Foster Care, Placement, Custody Issues" - panel member at National Indian Child Welfare Conference, Phoenix, 11/78.

13. "Indian Child", recommendations to TASK Force on International Year of the Child, Phoenix, 11/78.

14. "Stress in a Multi-cultural Society" - panel with Dr. Karl Menninger, Phoenix, 11/78.

15. Organized panel on "The Indian Child" for conference: Crossing the Transcultural Interface: working with American Indians, Phoenix, 12/78.

16. "The Native American Child in Foster Care", workshop presentation at the Foster Parent Conference, Boston, Mass., April 6, 1979.

17. "Children's Codes and Child Care Standards for Indian Reservations", panel, CWLA, Phoenix, June 27, 1979.

18. "Training for Tribal Court", sponsored by American Academy of Child Psychiatry, group leader, Warm Springs, Oregon, Nov. 11, 1979.

19. "The Abused Child: Long Term Treatment Planning", panel, Second Annual National Indian Child Conference, Phoenix, Nov. 28, 1979.

Exhibit N

Sample of a Letter

10/19/78

Dear Mrs._____,

Today we went for the finalization of the adoption procedure. I thought about you and decided it was a good time to write. R____ is doing well. She started walking just before her birthday. She is saying quite a few words and is a little card, just adorable. We love her very much and are so glad that we have her.

Here is a picture I was going to send you last spring and a new picture of her, on her birthday.

Thanks for the help that you and your agency gave us in getting R_____.

Sincerely,

Wanda and Chuck